In one case, however, in the house of
/115 cont./

596 Ezequiel Calliumbo, there were three married sons, besides three unmarried ones, all of whom cultivate the fields together. Ezequiel, who is about 60 years old, had ten children, of whom six sons are still living. The oldest son has three children, two of whom have died, the second eldest has four children, two of whom have died, and both the children of the third eldest are dead.

342 The normal houses (yat) are rectangular houses with a hip roof and, depending on their size, are divided into "large houses" (hatwála) and "small houses" (yatléčkwe) (Ills. 158 and 159 /see pp. 270 and 271 /). In accordance with its use the dwelling house specifically is called ōpyat (ōp = to live). The dimensions of the small houses vary between five to ten meters in length and
[345] three to five meters in width. The largest houses are up to 15 meters long and seven meters wide. These are primarily the
342 festival houses. As dwellings they differ from the small ones,
407 which represent by far the greatest proportion of all houses, not
249 only by their /116/ size, but above all by the fact that they have
● 352 the sugar mill (lapíče) /"Trapiche" (Sp.) in the glossary, p. 250 /, which is a feature of every house, in their interior. As a rule it stands in front of the house or a little to one side of it, normally covered with quantities of expressed sugar-cane stalks hung over it
343 to dry. Besides the sugar mill, a small menstruation hut (dúyat)
342 is required for any house to be complete; it may be absent only if the family erects a small field-hut (ēyatwá) in the middle of the field for a harvest period. In this case the women of the family living there go into the dúyat of another house. In no case may
[341] they remain in the dwelling during this period. The field hut and the small menstruation-hut are rectangular gable-roof houses in construction and, with the exception of the gable roof, of the same construction as the normal hip-roofed houses.

342 Every house has an annex (škídnyeyát) or at least a com-
273 partment for storing the chicha trough (kánoe). This trough is the
251 most important accessory of a Paez house, next to the sugar mill (Ill. 165 /see p. 273 /).

/120 cont./
the simplest possible form. Three rocks provide the lateral support or stand for the pots, of which there are two at most, a metal one, usually of aluminum, and an earthen one. Very poor families have only one earthen pot, which is relatively cheap to buy. The earthen pot cannot be hung up; it is set between the three fire-stones in such a way that it cannot tip over, whereas the aluminum pot is hung by its handle on a soot-covered, angled stick that hangs down from the ridge (Ill. 166 /see p. 273/). Above the fire area there hangs a frame made of maize canes and about one square meter in size, on which household utensils and, above all, the rock salt for salting food are stored, airy and dry. Tables, chairs, or stools of any kind are unknown. One generally sits on the hairy side of an untanned and hence board-stiff cowhide, on which one also /121/ sleeps, or one sits on a beam, a block of wood, or a stone. Paez who have seen house furnishings in Inzá or in the dwellings of white colonists have sometimes built for themselves as a bed a sort of bench 30-50 centimeters high, consisting of sticks or reeds laid side by side. For sleeping the customary cowhide is spread on it. These sleeping benches are not used for sitting.

The nights in Calderas are generally quite cool, and the light construction of the walls with cracks between the individual maize stalks does not in any way prevent the cold wind from coming in. In a few houses, near the sleeping area, I saw the walls sealed by means of expressed sugar-cane piled up horizontally. For sleeping, the members of the family lie down in a circle around the fire area, where the fire must be kept going all through the night. This, like all housework, is the task of the woman, who must gather sufficient fuel beforehand and get up every two hours during the night to stir up the fire. Furthermore, she must get up an hour earlier in the morning in order to have the first meal, which is eaten around five o'clock, sometimes even at four o'clock, prepared on time. In spite of this, the men think that they are the ones who do the hardest work and that basically they are the only ones in the village who really work.

/121 cont./

372 In case the fire should go out, which happens very rarely, the men, if they have no matches, know how to make fire by striking the blade of the iron machete with a stone and catching the sparks in the dry tinder of expressed sugar-cane. To fan this or a dying fire the hat is used as a fire fan, instead of a special fan. A few times I also saw a reed tube (yotá) about 50 centimeters long, which is blown into with the mouth and which thus acts like a bellows.

352 [854] [513] [286] Infants do not as a rule sleep on the floor, but in hammocks (máka), which, however, as the name indicates, were not originally Paez. Nevertheless all the men know how to make them out of agave fibers, which is done with the same knotting technique as in the manufacture of nets for bird hunting.

415 [286] Moreover, a few bags (yáha) made of agave fibers, which contain beans, maize, or other supplies, hang on the wall posts.

[353] [273] Arracacha lies on the floor. For drinking chicha, which is allowed to ferment in large, hollowed-out tree troughs, calabashes (tóka) are used, but they are plain and undecorated. Cracked calabashes are sewed with a waxed agave thread (Fig. 25 /see p.253/).

[249] 412 352 The calabash gourd is grown in the house garden /122/ of every family; its meat is inedible. Furthermore, an oval or rectangular grindstone on which maize is ground with a smaller hand-stone is found in every household. It usually lies on the floor in a corner of the house, but sometimes it is set about one meter high on two forked posts.

412 415 264 [322] [177] Meals are taken with wooden spoons (todsá'tc) off of wooden plates (bič), which are carved by the Paez themselves (Fig. 27 /see p. 253/). Aluminum or enamel bowls were rarely encountered in Calderas. Plates and mugs of aluminum were therefore always coveted gift articles, along with kitchen knives, needles, safety pins, matches, and salt.

356 515 Cleanliness within the house is surprisingly great, considering that the Paez wash their bodies but seldom and their hands only when they are "very dirty." This is the case when a person has been working in a burned field and has cleared away the sooty, burned tree trunks and the burned underbrush. The house

1: Nachtigall--299 E-5 (1952-1953) 1955 SC15 Paez SC15

/CXXI cont./

Plate LXXXV

Ill. 161. Framework of a house.

Ill. 162. Dwelling of the civilized Paez being built. The walls are filled with earth to the thickness of a post.

Ill. 163 and 164. Construction details of a Paez house.

Plate LXXXVI

Ill. 165. House annex with the chicha trough. In front of the man's stomach hangs the colorfully patterned coca pouch. Married women wear their hair plaited in a braid.

Ill. 166. The interior of a Paez house. Tables, benches, and beds are lacking. At night they sleep on the floor around the hearth made of three field stones.

Plate LXXXVII

Ill. 167. House garden of the Paez with bananas, sugar cane, and yuca.

Ill. 168. Maize field with fence. A notched tree-trunk serves as ladder.

Plate LXXXVIII

Ill. 169. Portion of a field readied for burning. The tree growth has been cut off at hip height.

Ill. 170. Land used by the village, with black surfaces of the fields burned off in preparation for sowing.

Plate LXXXIX

Ill. 171. Paez burning felled trees. The ashes serve as fertilizer.

Ill. 172. Men setting out sugar-cane shoots with the digging stick.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

They represent the primitive type of
habitation, the agglomerations being the result of the efforts of 342 [177]
the missionaries.

The villages are generally in the open grazing districts at the 361
bottom of the valleys, on side plateaus, or on broad ridges. They are not compact in the common sense of the word, but consist of isolated groups of houses, the approximate common center of which is often indicated by the whitewashed thatch-roofed church (plate v).

The walls of the permanent houses are made of a kind of 342 353
bajareque, i. e., a skeleton of canes filled in with clay. In the better homes the interior is divided into two or more rooms, usually very small, with a hearth in the middle; but oftener [354] there are no interior partitions, the dwelling consisting of a single square apartment. In every case that came under my [356] observation the interior was very untidy.

The Indians openly objected to our entering their houses, 352
hence I could gain only casual glimpses of their domiciles, the 123
furnishing of which seems to be an imitation of that of the 177
dwellings of the few Spanish people living among them or in the immediate neighborhood.

Outside the houses they generally have a cane-crusher of 407
primitive type, with horizontal smooth cylinders moved by means of levers at each end. A loom and a grinding stone are 286
also seen occasionally under an adjacent shelter (plates IV, 1, 412
and VI), 2.

There may often be seen, either about or inside the housse, 415
very large jars used as receptacles in the elaboration of the chicha. These utensils seem to be almost the only survival of the ancient earthenware industry. The smaller pottery vessels which were seen occasionally had been taken from old graves. [192]

Each group of houses, in which several generations of a 351
single family dwell, is surrounded by a small enclosed field, [592]
planted with sugar-cane, plantains, oranges and other fruits, and greens and roots of daily use. The garden enclosure is formed by a ditch, inside of which is a wooden fence or a stone wall, the latter often crowned by a hedge of maguey (*Furcraea*), [247] lechero (*Euphorbia*), borrachero (*Solanum*), and other bushes.

1 [See plate facing P. 317 — Analyt]
2 [See plate facing P. 320 — Analyt]

/185 cont./
342 house-plan, the use of nails, plank doors, and even locks and
177 keys to safeguard the dwelling; likewise, whitewashing is not unknown.

342
576

342 The rectangular hut is the most primitive type of dwelling:
352 tiny and light, crude and totally artless; a two-slope roof, walls
353 of stalks laced together with an /186/ entrance door; an earthen
23/ floor; a kitchen in the center, with hides all around it; pouches suspended from the posts; on a three-legged beam, the grinding stone; a smoke-blackened interior; and living intimately with the guinea pigs.

/186 cont./

with the guinea pigs. These ranchos give the impression of extreme poverty in their dwellings. None of them is of bahareque.

The second type of dwelling, which is more widespread and shows a larger number of foreign architectural elements, is the large rectangular house with a four-slope roof, 15 to 20 meters long by four or five meters wide, with one or two doors and two or three rooms, one of which takes up two-thirds of the space made, and the last third is subdivided into the room intended for the kitchen and the other for the chicha troughs and pantry. Not a few of the dwellings of this type have a compartment for menstruating women (du yate léchukue), although as a rule small huts are built outside the house for this purpose.

In this type of dwelling one commonly finds bahareque, sleeping platforms, plank doors, and sometimes whitewashed walls.

The settlement of Calderas is made up of this kind of dwelling. It consists of 14 houses scattered at random on a beautiful plateau of some 20 hectares, covered with pastures and crossed by drainage ditches that bring water to five of the houses, which are permanently occupied; the others, although they have owners, serve only for religious fiestas when the fiestero /fiesta leader/ moves there with his retinue of mayordomos, laborers, cooks, and the utensils for serving aguardiente, chicha, and food. These houses are spacious, 25 meters long by six meters wide; thick mud walls, with a plank door at the entrance; the enormous sala, fiuhne wala, is 13 meters long; here stand the sugar mill, the metate (ũkukuat), the notched ladder for climbing to the garret, the pango pil, crudely hewn rectangular beams on which the men sit, one of which is 10 meters long; firewood is piled in one of the corners; the floor is of earth unevenly smoothed. The concentrations of people who visit the fiestero in a daily stream gather in these spacious salas; here music echoes, the albacero /fiestero's assistant/ is taken care of, the dances take place, the drunks sleep, and the sugar cane is milled.

7:Hernández de Alba E-5,V(no date) 1948 SC15 Paez SC15
Moguex

342
[177] Some had wooden doors and windows, and were built with nails and wires, though most were still made with vegetable materials.

The modern *Moguex* house has two rooms. The main one, entered through a small door, serves as storeroom for goods to be sold, reception hall, dancing place, and a room in which to keep watch over the dead. The other is a pantry for provisions and drinks; here are kept [354] kitchen utensils. In the center is the fireplace and around it dried [352] cowhides or platform beds made of horizontal poles tied to stakes [476] driven in the ground. One's neighbors aid him to build his house, [461] transporting heavy timbers over light rollers and singing rhythmically as they heave together. If the owner of a new house is a man of [554] means, he pays for a feast of benediction or consecration carried out [778] with a Catholic priest, a godfather, and a godmother.

352 The *Páez* does all this and in addition puts some pieces of silver [415] money under his house to assure his good fortune. In the main house [353] he places the metate on stakes, and in a secondary house, the press [354] for extracting wax from laurel, one or more troughs or hollowed trunks, [524] and large jars for chicha and guarapo. From the roof frame hang bags, [283] or "mochilas," of netted hemp for belongings. There is also a bamboo candlestick, the wooden feast drum, sometimes a tiple or small guitar, and, nailed to the wall, a spindle. Outside, the loom stands 404 against the wall Beyond it is the sugarcane mill, which is made of 286 a section of tree trunk with a hole above a projection on which the 249 cane is pressed by hand with a rod which crosses the hole. Some mills consist of two or three wooden cylinders rotated by animal power.

243 In each maize field is a small, temporary house and a high platform 342 where a watchman frightens the parrots and parakeets with periodic cries and motions.

177 Each *Páez* group today has its communally built pueblo, with 361 "bahareque" buildings grouped around a rectangular plaza: a church, with its arched portico and small tower in imitation of Colonial architecture, a house for the priest, a school, and two or three large houses for meetings and fiestas, where they dance, sing, and sleep during fiesta days. But ordinarily, the people remain at their distant houses and fields, and do not live at the pueblo, the only permanent inhabitants of which are a few Whites and Mestizos.

ENGINEERING WORKS

491 The Spaniards found bridges which they described as "weak and 499 flexible bridges of bamboo" and "bridges of vines." A territory so broken and crossed with so many rivers and canyons naturally stimulated the *Páez* in the construction of bridges and the laying out of roads. Today they make four kinds of bridges: (1) A simple vine or cable stretched across the river; (2) a kind of wooden stairs placed